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shows that the author is dominated, to a considerable extent, by the views of the critical school. His method is to draw out the leading thought of a certain section, set it forth in its immediate historic meaning, and then to seek for the permanent applications of the truth proclaimed.

The work is done in an admirable spirit, and the book deserves to be read as an example of good sermonizing on the basis of critical study. While nobly urging the Christian ministry to magnify its calling, the author still feels that there was something unique in the ancient prophet, entitling us to use the name only in a secondary sense of our noblest men. This uniqueness seems to him "in part to consist in the fact that they were divinely appointed interpreters of a nation's destiny and guides of its life."

Perhaps the power will return, if it has not already come, when the doctrine of a special divine inspiration and appointment of men in the past, different from and higher than anything possible for men to experience to-day, shall have passed away. The author feels that "our reformers and noblest leaders have come very near" to the position of the prophets and that "it shades off by almost imperceptible degrees into a broader prophetic life which we by divine grace may hope to share," and urges us to take "the prophets' treatment of social questions as a tonic which will save us from a shallow individualism and a spurious evangelism."

NATHANIEL SCHMIDT.

CORNELL UNIVERSITY.

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